QUEER IRISH FOLK

Who Stick to the Mother Tongue and Detest the Queen's English.

HOW THEY LOVE SONG AND STORY.

The Rough Connemara Coast and the

Mystic Isles of Saints.

ICORRESPONDENCE OF THE DISPATCH.1 CLOCHMORE, IRELAND, February 11.



FTER having traversed wild and winsome Conne. mara and reached the Atlantic at romantic Clitden, the tourist usually proexcellent coast road. A glimpse a few days' stroll

at Kylemore (great wood) lake and bass, a sight of the famous Pass of Salruck, a view of the unique scenery of the Killeries, and possibly a trip to the coast of Clew Bay, may be had. But my immediate destination was the weird islands of Arran; and I found that, to reach them without returning across Connemara to Galway, a most wild, rugged and entertaining foot journey through the almost unknown regions of Connanght, with here and there enjoyment of wondrous coast seenery and always the deeper enjoyment of studies of the quaintest, rudest and most hospitable people in the world, were to be my good fortune.

All the population of Connemara are bilingual. The ancient Celtic language is here preserved with the greatest pride; and it is universally spoken in all home, social and even business relations, umong the peasantry. English, with a startling brogue, is the language of the schools; a necessary, though bitterly resented "divarsion." The younger members of the peasantry are well enough got along with; but some of the old, old tolk will not tolerate it, at least in a stranger's presence. Many amusing experiences of this kind were had.

ENGLISH INSULTED THEM.

After traveling through the extremely well cultivated country behind Bunowen Bay and Slyne Head, the extremest outreaching of the Consemara cliffs into the Atlantic, and the most westerly land in Europe, I applied for and hospitably received a night's housing with a peasant farmer in the charming lake region between Toombeela and Roundstone Bay. The moment the old grandum of the household set eves on me and heard my English-spoken words she snapped her thin lips together and climbed into the lost. Pretty soon the old grandfather, returning from the mountains with an armful of dead branches, also heard the same and climbed up after her. We could hear them up there under the ratters cooing in their own tongue over their escape like a pair of ancient doves. My host and his family, much perturb their apparent disrespect, climbed after them one by one, and argued, protested, threatened. By and by the brave old pair climited down again, stern, silent, nwinl.
"Don't be degradin' av us, avicks;" pleaded the bost of the obdurate pair.
"Hut, tut!—an' yer better in the far-coun-

try words than the prayst himsel', so ye are!" iollowed his good wife indignantly. "Heugh!" and then a volley in Celtic ould be the response to all their pacifica-

tory or delusive attempts, They bowed, ducked, pulled their forelocks, grimneed, salaamed, and set about at piling the peat upon the fire, preparing the repast, and in all kindly offices of entertain-ment; but no ingenuity seemed capable of tempting the stern old souls into admission of consciousness of a language that had no business in Connemara. But after supper I

CAPTIVATED BY SONG AND STORY. No peasant in Ireland will secept compensation for entertainment. But these simple folk do prize your stories, tales, or accounts of the to them wondrous activities of the marvelous outside world; and it is easy to see what a charm the old bocoughs, or vagrant beggurs and story-teliers, once brought to the humble firesides of Erin. I sang to them "The Irish Rar-paree" and "The Harp and the Shamrock of Old Ireland," the best I could, which was good enough to give rapturous delight here; but I could not yet unloosen the old couple's tongue in English. Then as I told them of America, and the younger by grew restive, their eves glistening with emnlative hope to some day reach that earthly Aiden, they almost fell into captivity of protest. For the two old bodies' bones were very old bones and must soon be laid in Irish soil, where they longed to have their kin remain near. At last I stifred them wildly with some dreadful miry tales I had beard in County Tyrone, and getting the hero of one, a sumous drinker, hanging in the devil's clutches over a bottomless pit of "right poteen" pitcously appealing to the "dark one" to let him drop into the "swate dew," I suddenly asked the old dame if the poor tortured soul was wrong to thus cry Her sympathy for the bedevited drunkard overcame her antipathy to the bated English. With much fire she snorted: "Divil a ha pworth!-divil a ha pworth, the poor craythur!" while the old man valiantly sustained her in a little outburst of his own of, "Thrue for ve. The poor cray-thur! Sure it's no sin if ye can't help it!"

A CURIOUS CUSTOM. An interesting custom of the peasantry which I have frequently observed in differ-ent parts of Ireland, recalls quite a similar one on the part of the neasantry of Cuba, Often in the latter country, after remaining through the night at the cabin of a sturdy guajiro, or montero, at your departure, the head of the household and often his entire family will insist on accompanying you on your journey for miles, and, finally when you insist upon parting, the swarting group will stand there in the sun amor tropic flowers and birds, waving kindly adios a ter you, and frequently repeating, "Felix viage!—felix viage! Dios le a compane!" On many occasions when taking my departure from Irish cabins where have passed the night, as when I parted from my friends behind Bunowen Bay-the old dame in the loft sleeping peacefully after her bitter ebullition against the bated English tongue—the lather and eldest son would set orth with me. Each would inalst upon carrying some one of my belongings, such as my lunch wallet, rubbe

poncho, or my stout thorn stick.

Then the way would be made sad by protestations of how little they had been able to do in the matter of entertainment, or lowery with grotesque legends of the neighborhood. Their warnings against this pit-fall or that, this sordid inhabitant or that one, one shebeen or another, and above all that I "kape an alsy eye on the murtherin" conshtabulary," were full of the truest friendliness and concern. And finally at parting, what handshaking was there over and over; what raisings of the voice to the shrill and pathetic in torrents of friendly oratory; what "Luck go wid yez!" and "God's blessing on yez!" (just as with the sunny Cuban's "Happy journey!-God keep you company!" only tenderer and truer you company!" only tenderer and truer here in Ireland); until one must be very flinty indeed who does not feel a softening "heill from heart to eve, dimming the land

scape for an instant, when you turn and are alone upon your pleasant way. A STRANGE POLK. From Slyne Head to Cloghmore, opposite the Arran Islands, the entire southwestern

island, and reaching astounding distances into the land. Between each bay the land rotrudes in long and losty granitic ridges with innumerable noble promontories at their sides and points, interspersed with nest-like circling coves and pleasant slopes; and here nine-tenths of the rude folk of all Counamara dwell. In the entire distance from Clifden to Galway, the actual coast line being upward of 200 miles in length, there is not a village of 500 inhabitants, Though all may have their little patch of ground for tilling, they are all fishermen; and every boat that scurries over the waters of the bays, or rocks idly with the tide in the lifeless coves, has its owner or part owner in the mountain and valley districts near. As it is to-day, so it has been here in QUAINT CUBAN CUSTOMS RECALLED this changeless region for 20, and perhaps

30, centuries. The entire coast line and its innumerable islands are dotted with shrines, sanctuaries and antiquities, testi ying to the existence of an almost prehistoric people, from whom through centuries upon centuries of existence, practically unknown to the world at large, and even to the people of Ireland itselt, these strange and almost as unnoticed lolk of to-day are descended. At as near a time as but 50 years ago, the entire population of this coast were unacquainted with ceeds north by the excellent coast paid by them and their rude and lew wants supplied through the barter of hides, fish and the sea weeds of the shore. There is of the Irish Quak-ers at Lettertrack, trifling agriculture of the more inland districts, the most primitive manner of fishing, the gathering of laver, or "sloken," as the natives call it, hunting "dillisk," or dulse, for food, and preparing kelp ashes for use in the manufacture of glass, are the only means of sustenance. When these fail, as they often do, there are samine and woe in Connamara.

THE MYSTIC ISLES.

In no country have I looked upon so surpassing a landward view. Facing the south, across the peaks of noble promontories a tiny speck upon the sky's horizon shows where the mystic "Isles of Saints," the tamine-breeding islands of Arran. sea between is bare of all save fishers' sails. To the east and west are countless islands, and bay after bay with intervening heads until in the distance, huge purple cliffs merge into black forbidden lines. You are at the peak of a lofty mountain, breast-deep in heather; and have spread before yo every form of life and scene, to discover any one of which artists will travel half way around the earth.

While wandering among the cliffs of

Roundstone, and watching maneuvers of strange sea fowl which infest the coast, I was witness to a little incident quite extra ordinary in itself; and particularly noteworthy from the proof one development of it gave to the remarkable similarity in exon and simile among ignorant Irish peasantry of to-day to that employed by the ost poetic bards of ancient Erin. Coming upon a village shaugran, or vagrant, who had just stooped over the water's edge, and tied with an osier thong a dead herring to a floating board, which, in its turn, was held fast to the shaugrau's grip by a rope of twisted grass, I made bold to inquire the meaning of this singular appliance. "Whisht a bit!" he laconically replied, "Fath I'll show ye more pow'r nor powdher

RARE WATERSIDE CRAFT.

And he did it, too. Among the sea-fowl wheeling about the crags were a number of gamets—the "solan goose" of the coastwise peasantry—which, in millions home in the Skerries, off the Irish southwest coast. Their presence here bodes "a plentiful season" to Scarcely had we screened ourselves behind a projecting rock, when one of these great birds, after several semi-circular sweeps at an immense height above, dashed downward like a white aerolite through the air. An instant before it reached the her ring, the shaugran gave the apparatus and its bait a sharp jerk. A tremendous flutter and splash tollowed. The gannet had the herring in its gullet. But the shaugran had the "solan goose," whose neck was dis-located, in his hands. With a shrug, and relapsing into Celtie, the vagrant introspec tively and deprecatingly remarked upon his

"Eoin Bic Baile !" (Birds of little good). In the Dinnsenchas these very words are found. The *Eoin Baile" were the "Four Kisses" of Aengus, King of the Tuatha De Danann, transformed into "birds that haupted the youth of Erinn"—viz: "the kisses of lust, shame, sin and sorrow." I gave my vagrant friend a whole shilling for his exhibition of waterside crart; but could not but remember that it is a long way from the Tuatha De Danann to this wild Connamara lad, who had never in his whole life set eye upon a book. EDGAR L. WAKEMAN.

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Ask for Wax Starch and obtain this

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THE WAX STARCH CO.,

Young maiden if you'd boast those charms

That win a lover to one's arms,
And that may never let him ro.

'Twill be through SOZODONT whose powers
Gives to the breath the lalm of flowers,
And leaves the teeth as white as snow. WFSu I WILL remove my place of business to the corner of Smithfield street and Seventh

avenue, Bissell block, on or about March 1. Previous to removal I will close out my present stock at reduced prices. WALTER ANDERSON, Merchant Tailor, Cor. Wood street and Sixth avenue.

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See the bargains we are offering in black eashmere, 46 inches wide, at 60c and 65c per yard. Only one case of each price,

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Carpets and Curtains Are Groetzinger's specialties. Every grade of both lines for spring now open at 627 and 629 Penn avenue.

DABBS, the well known photographer, has more orders for portraits than usual at this time of year, and it shows that his ex-perience and talent are appreciated.

GOLD and silver-head canes and umbrellas, fine artificial flowers and plants; lowest prices at Hauch's, No. 295 Fifth ave.

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At Edward Groetzinger's. The manufacturers and Eastern dealers have advanced prices considerably, but the great carpet house of Pittsburg will maintain the same low prices that prevailed last season. Wholesale and retail, 627 and 629 Penn

ANCIENT HOSTELRIES.

The Tavern and Its Lore Quaintly Described by Joel Benton.

CURIOUS OLD-TIME SIGNBOARDS. The Mottoes, Traditions and Frequenters of

SOME WITTY AND ILLITERATE HOSTS

Famous Inns.



IWRITTEN FOR THE DISPATCH. OW spurs the lated traveler apace To gain the timely inn. There are no haunts

which more interestcostcostcostcostcostcostcos ing associations cluster than at the inn or tavern. Here have been housed the best wits and most noted men; and here, on public occasions, in the country, the whole neighborhood often assembles. The rooms are still pointed out to you which noted men have occupied, for the commonest inn boasts of its old-time celebrities, and the boniface in charge will tell you, if you quiz him, how they acted and what they said. Though the Astor House does not now have the overwhelming prominence it had a generation and more ago, it is still remembered that Webster, Clay and Seward once habitually stopped there, and, for that matter, dozens of others of high

prominence in public lite. With the modern revolution in public travel and the immensity of the modern hostelry, it is somewhat doubtful if the once familiar and easy genialty that used to mark the old inn and taverus is not passing away. A country tavern near which I am writing has not lost the tradition which informs us that John Quincy Adams once stopped there; but how long will the immeuse metropolitan caravansary note such an event, where presidents', generals' and governors' names are scrawled daily upon its voluminous and rapidly filled register.

ROLLICKING TIMES. It almost needs the old-time stage and turnpike by which journeying was a leis-urely matter, and the era when tavern guests were a small company, to develop the best experience the tavern can give What bliss/ul times there must have been at the Tabard Inn, Southwark, when the Canterbury pilgrims set out! What rollick-ing talk at the Mermaid Tavern with Ben Jonson and his hearty boon companions; and how genial must have been the group at the Wayside Inn in Sudbury, as Longfel

low's genius has imagined it.
But these old taverns and the long succession of them have gone out. The old-time type is no more. In the country village, as in the metropolis-except, perhaps, in a few far back places and in the South—the once cozy inn where guests loitered and talked gossip is gone. Its successor is now a hotel, at which guests do not get acquainted, but merely touch and go. What queer names they used to have for the old-time hostelry! In England they still survive somewhat, but here I think there are very few ledt. The old Elephant Tavern in Putnam County, N. Y .- the locality where the circus and show were first introducedheld its own to a late date. It was frequented by showmen, and the elephant over the door has lasted longer than any oldtime sign I know of. idred and seventy years ago someone

A nundred and seventy years ago someone wrote of the queer tavern signs in England:
I'm amused at the signs
As I pass through the town,
To see the old mixture—
A Magple and Crown:
The Whate and the Crow,
The Razor and Hen,
The Leg and Seven Stars,
The Axe and the Bottle,
The Tun and the Lute,
The Eagle and Child,

The Eagle and Child, The Shovel and Boat, ANCIENT SIGNS. But this "odd mixture" was never meaningless, though it would probably be difficult now to tell the connection of many of them—as, for instance, the Razor and the Hen. The Tun and the Lute evidently had reference to a combination of wine and music, and so was an appropriate symbol of hotel jollity. It is said the sign of the Leg and Seven Stars "was merely an ortho-graphical deviation from the League and Seven Stars, or seven united provinces. In Beloe's Anecdotes of this literature a writer says: "I remember many years ago passing through a court in Rossmary lane, where I observed an ancient sign over the Four Alls. There was a figure of a king and on a label, 'I rule all;' the figure of a priest, motto, 'I pray for all;' a soldier, 'I fight for all,' and a yeoman, 'I pay for all.' About two years ago I passed through the same thorough are and looking up for my curious sign I was amazed to see a painted

board occupy its place, with the words in-scribed: 'The Four Awls.'" It is said that a checker board was once a common tavern sign, and it may be traced back as far as the days of Pompeii. The game of checkers is also called draughts, and a wag once said, when an explanation of this sign was called for, that it ought not to vertised at an inn. In one of the Roxburche Ballads the odd names o! London hostelries which were best known in the reign of Charles IL, are humorously given, and copy below a few stanzas from it :

The gentrie went to the "King's Head." The nobles unto the "Crowne,"
The knightes went to the "Golden Fleece,"
And the ploughmen to the "Clowne."

The clergie will dine at the "Mitre,"
The vintners at the "Three Tunnes,"
The usurers to "The Devil" will goe,
And the friars to "The Nunnes."

The ladges will dine at "The Feathers,"

"The Globe" no captaine will scorne,
The hunt-men will goe to "The Greyhound"
below,
And some townesmen to "The Horn." AN ILLITERATE HOST

Other names mentioned in it were the Dolphin, the Horse, the Cherry Tree, the Ax, the Three Cups and the Flagon. The Goat and Compasses was a queer tavern name. which is borrowed from the saying that "God encompasses us." The numerous Bear taveros got their name from the old-time vulgar pleasure of bear-baiting, which existed in England down to 1835, when it was prohibited by legal enactment. When the Puritans opposed this rude sport it was said of them that they did it not so much for pity of the bear as for their dislike of anything that gave people enjoyment. At one of the Bear taverns an illiterate, beerselling boniface at Harrowgate wrote over

BEAR SOLD HERE!

which provoked much comment. When s traveler referred to the sign in Theodore Hook's presence Hook wittily said: "He spells the word quite correctly if he means to apprise us that the article is of his own Bruin." Pepys speaks in his diary of "The Bear at the Bridge-Foot," which retained a celebrity for centuries, and as long ago as 1691 a rhymester alludes thus to its

antiquity:

We came to the Bear, which we soon understood

Was the first house id Southwark built after the flood.

One of the reasons why conspicuous signs and images were used or public houses was to enable that large number of the public who could not read or write to find them easily, and the inshion originated, too, before streets were numbered as they are now. On the imprints of old books, for ease of direction to the bookstore, the almost invariable reference was found running as follows: "At the Sign of the Mermaid," "At the Prince's Arms," "At the Blue Anchor," etc., as the case might be. For

those who could read, the wise or witty legend was displayed on the taverner's sign. At a public stage house you might find this In the South Discussed From

Stop, brave boys, and quench your thirst; If you won't drink, your horses must. which was much better in reason than in WITTY SIGNS.

A witty host, who must have been an uncommon wag, once hung up this, to all appearance, astoundingly liberal offer:

What do you think. I'll feed you for nothing and give you a drink. When his customers came in to claim the romise, and had been well entertained, he undeceived them by saying that they had not put in the proper punctuation in read ing it. The annoucement really was just the reverse of what it was taken for, as will be seen below, with the stops correctly placed:

What! Do you think I'll feed you for nothing and give you a drink? And they all found out very soon that he would not do anything of the sort.
On the Bull Inn at Buckland was this Sship abounds around sign:

The Bull is tame, so fear him not, All the while you pay your shot. When money's gone and credit's bad, It's that which makes the Bull run mad. At the Beehive Tavern you would often ad something like this:

Within this hive we're all alive:

It is said that Dean Swirt stopped or at an inn bearing the sign of the Three Crosses, but was pestered severely oy luck of decent attention on the part of the landlady. Before he went, and after she had said she "couldn't leave" her "regular customers to wait on such as he," took a diamond and wrote on a pane of glass in one

TO THE LANDLORD. There hang three crosses at thy door, Hang up thy wife, and she'll make four. The following is from the Fox Tayern in

Behold the Fox, near Handley Stocks, Pray catch him when you can, For they seil here good ale and beer, I have heard of one sign which named the of potables to be found at the inn, and then added, as a postscript:

I've made this board a trifle wider To let you know I keep good cyder. In a subsequent article I will offer, with few signs still more curious, some further consideration on the subject.

JOEL BENTON.

ARTISTS AND ART WORK.

Hints for Bousehold Decoration-Scrap From the Studios. There was a time, and not so very long ago either, when it was considered as due both to the laws of order and art that all articles for household use or ornamen should be arranged in pairs, and an article not having a counterpart in close proximity and occupying a like position with regard to surrounding objects was regarded as being as forlorn as a bird without a mate. In those days everybody who could afford it secured, if pos sible, a dwelling with a hallway in the center and they placed a pair of ornamental vases on the front porch, one on each side of the door. The same principle was observed and made to prevail throughout all the interior decoration. It was held to be essential to the proper furnishment of a parior or drawing-room that it should have a center table and accretion and the same of a reach these chairs. ing-room that it should have a center table and a certain number of straight-back chairs. On the mantelpiece was usually placed an ornamental clock, and to cheer the loneliness there appeared on either side the inevitable vases, in fact, this method of home adornment formed a rule which was rarely ever deviated from; any object, the nature of which necessitated its presence singly, was sure to be flanked by others capable of being introduced in pairs.

One of the most common and at the same time most objectionable examples of this peculiar taste was shown in the custom which prevailed of desorating the parlor walls with indifferently executed portraits of members of the family. The principal wall of a room was usually selected for a group of these, frequently anything but attractive objects, and the most important in respect of size was placed exactly anything but attractive objects, and the most important in respect of size was placed exactly in the center, while above, below and on either side were ranged the smaller ones, or those less expensively framed, for be it remarked that in this description of art the frame is of much greater importance than the picture. Formality in decoration was then the order of the day, nothing was left to accident and any appearance of

decoration was then the order of the day, nothing was left to accident and any appearance of chance arrangement was considered something it was desirable to avoid. Now all this is changed, and in place of seeking to attain this tormality every effort is made to lessen, and destroy it. There are few specimens of recent architecture where opportunity has been afforded for the display of taste and judgment that do not bear evidence of a leaning toward freedom and variety of design.

Among the largest and most elegant and costly mansions of the wealthier classes the desire to vary the architectural character of their dwellings, by using different features of construction on either side of the entrance, is very marked, while in the smaller and less imposing edifices there is ample proof of an effort to secure variety, even at the sacrifice of every desirable feature, and the result is often deplorable rather than commendable, being neither beautiful nor striking, but only peculiar. These, however, are but instances in which an object in itself sensible and reasonable has been followed blindly and irrationally, and without even the most remote conception of the end to he attained. There are many and without even the most remote conception of the end to be attained. There are many dwellings of moderate cost which are models of architectural design, and these might easily be more if those who erect them would use a little intelligence and first consider whether or no the various features which the whether or no the various features which they proposed introducing would accord with each other and form a harmonious whole. In the interior furnishment of dwellings far better taste is displayed, and this is mainly due to the fact here is afforded an opportunity for changes and alterations; that which is done to-day may, if not satisfactory, be done over again next week or next month, at any rate in the not very distant future, and so the knowledge necessary to success is gained by experience. It is time to dispense with the old-time formality and primness; the unreasonable insistence upon having everything both sides alike. So far as the arrangement of movable objects is concerned the method of placing as many things as possible in pairs and in a fixed position in relation to a given point savors too much of the needs niced to be artistic, and too much of formality and rule to ever afford the

greatest degree of pleasure to the eye and the

In Window and Studio. THE catalogue of the exhibition of the American Water Color Society contains a pen drawing of "A Bit of the Seine," a sketch by H. S. Stevenson, made during his recent visit

much of formality and rule to ever afford the

MR. JOHN J. HAMMER has quite a number of water color sketches showing ruins and ex-cavations at Pompeii on exhibition at Boyd's. Having been painted on the spot, a consider-able degree of historical interest attaches to them aside from their merit from an artistic standpoint.

"AFTEROON on the Delaware," an original etching by Thomas R. Manley, is a very clever and pleasing little work, good in composition, simple in effect and careful in drawing. The scene is picturesque and full of repose, show-ing a stream with wooded banks, and the only sign of life being some boats floating upon its placid surface. Some time ago the artists of this city nearly

It is often urged that artists should som

unanimously agreed upon Saturday afternoon as the time when they would be most pleased to receive visitors at their studios, and the fact to receive visitors at their studios, and the fact was publicly announced, but has since been, to some extent, lost sight of. Artists are very much like the rest of mankind, and, while usually glad to see their friends or those who come on business, there is no disputing the fact that the casual visitor, idly sitting or standing about them, mevitably interferes with the prosecution of any serious work. Anyone interested in art will find a visito the studies both pleasant and profitable, and if they are careful to present themselves at such times as the artists are at leisure they can feel sure of a welcome.

It is often urged that artists should some. times paint subjects of local interest and characteristic of the vicinity in which they reside. without reason, and those who respond to it the suffrage at present. WITHOUT AMBITION.

spend their money freely on unconsidered trifles, lay in a little brown jug on Saturdays, and enjoy their Sunday at church where they can "line" in the singing at the top of their lungs, and give full vent to their emotions by shouts and songs of relief to be the state of the lines of the l RACE PROBLEM

considered in the North.

debt most of the time.

their employment.

The sisters take great comfort out of their

church, nevertheless. They are all on the look beyond, where heaven holds all the

comfort and rest they long for, but never obtain here on earth. They always get re-

ligion and hysterics together, and the more of the latter the more sure it is that—as one

The women usually work out as cooks,

chambermaids, laundresses, or in the cotton fields, and are at home only at night, and

ALWAYS IN DERT.

get out of debt. This is the more ensily b

the poor miners of Pennsylvania who com

of the white fols-feminine of cours

not know who was running against Cleve-

Ind until his defeat was assured.

Those of the colored brethren, however, who do know of Harrison, have built high hopes on his election. They seem to think

that his administration means big things for

them in the line of offices. They have great

ideas of being provided for and having soft sits arranged for them. It does not seem to

care of themselves and that if a man wants

among the Republicans, while every Demo-

crat is to be fired out-that the plums are to

EXPECT A SLICE.

How Harrison will cut up the cake so

o make it go round and satisfy the souls of

the hungry, remains to be seen. But it does not require much of a prophet to fore-

tell that there will be much weeping and wailing and gnashing of teeth before the

administration gets comfortably settled in its shoes. Solid South or not, Harrison can

hardly afford in these days of peace and

amity to ignore the intelligent classes of the

tween the races by bestowing the offices

But it will take long years to leaven the

lump, so that its constituents will be gov

MUST HAVE A CAT.

deplored by the church is the decay of faith.

around the ankle, they have no fear of

snakes. In bare feet they will penetrate

swamp, and jungle, and brake, and briar, knowing with all faith that it will carry them through in safety. That Mercedy Ann has the evil eye, is a fixed article of faith in those who know her, and they pay

her unlimited respect and deluge her wit

presents to avert her power to work them ill

-to ward away any desire she may have to break up their love affairs, to incite hatred

to make marriage a failure.
"I can't cook no mo-ah in a house with-

out a cat," said a very fine cook to her mas-

ter, who abhorred cats but appreciated good cooking. "They ain't no luck wha-ah thay ain't no cat in the kitchen." As a cook her

services were invaluable, so the dislike to

cats was waived for the sake of good cook-

ing. Things went on then finely until the cat became a decided drain on the family

income by eating the choicest things on the sly and by despoiling the larder in the most unscrupulous and despicable manner. By

mysterious means the cat disappeared, and then Lucy Louiss found she could in no

wise live where there was no cat, and that

none of the delicions dishes for which she was famous could be expected "without no

cat." There is no reasoning with supersti-

avails. Superstition makes a man a fool and though a fool were brayed in a mortar

he is a fool still. The task that lies before

the South in eradicating superstition and substituting reason, intelligence and com-

mon sense is tremendous. A century of education will not suffice, as the history of

Love's Long Embrace.

She-Goodness me, Fred, how in the

world am I to get back to the house? It

didn't look at all like snow when we came

Taking a Base Advantage

out .- Life.

the world shows. BESSIE BRAMBLE.

tion.

With the ignorant no argument

With a bit of alligator skin

unpleasant fact of negro majorities.

South and to foment the antagonism be

arop ripe and luscious into their hands.

It is often asserted that unscrupulous em-

subjection.

Northerner's Point of View.

THE RULE OF A GREAT MAJORITY

Not Always Right, Even From a Political Standpoint.

A COOK WHO HAD TO HAVE A CAT



(WRITIEN FOR THE DISPATOR.) of them says-"the conversion hez struck in." There is but little of the home life, as HE people of the North cannot understand the gravity of the Southern political the children "grow," as did Topsy. Wages are paid to the laborers by a little money and rations of meat and meal, and they rarely make both ends meet, but are deep in problem without a . knowledge of Southern conditions. Where the • E heavy preponderance

no cause to fear that the negroes will gain the upper hand, it is very easy to say that the majority must rule. But in the South where the voting majority consists of a mass of ignorance—a majority of people as benighted as any on Greenland's icw mountains, or India's coral strand, the matter becomes very different.

To secure a parallel case in Pennsylvania that could be appreciated, the 80,000 Republican majority in the Keystone State would have to be colored men-70 per cent of whom could neither read nor write; who live mainly in cabins that would hardly serve for stables in the North; who are content, as would appear, to wake and sleep, to eat hog and hominy, to live so unfettered by care, or thought for the morrow, as the beasts of the field; to be satisfied and happy with a bare animal existence for which they strive with as little thought beyond as the ox harnessed to the plow-alive only to hunger and the goad.

SLOW PROGRESS.

Twenty-five years of freedom have done little for the negroes in the mass, so far as we can see. A few, comparatively speaking, have been developed by education-by the struggle for maintenance-by fortunate surroundings, but the great mass are no more fitted for intelligent use of the franchise thrust upon them by unscrupulous politicians than the denizens of Congo or Soudan.

The few have shown a capacity in the

race for improvement, for progress and civil-ization, but the vast majority know as little occur to most of them that they are to take of the rights of man, the interests of morality, the demands of civilization or the proanything he has got to push for it himself. They have an idea that their time has come, gress of the world outside of their little and that the offices are to be divided around

sphere as their ancestors in Airica.

It is hardly possible for the people of the North to comprehend that such a mass of dark ignorance, dense superstition, want of civilized comprehension still exists, notwithstanding the money they have poured out like water to the Freedmen's Aid Societies, and the contributions that every sewing society has sent, and the missionaries and teachers that have been toiling all these years for their enlightenment. But if they could see the farms and the houses that son of these latter are buying for themselves, and how solidly they are establishing them selves here in body and estate in the sunny South on their beggary missionary salaries a little breath of suspicion as to where some of the money goes might perchance arise in the inner recesses of their Christain minds. But with all the wealth of the North that has been lavished in their behalf, with freedmen's aid schools, iree schools estab-lished by the State, Sunday schools, well endowed universities with tree scholarshins for their benefit, the fact remains that the away-back districts of Pennsylvania, off in the forests, up on the mountains miles away

from a railroad, can present no such set of

UNLETTERED ABORIGINES as the great mass of the negroes in the South. With all the forces of enlighten-ment at work in their behalf, the great mass of the colored people are found in the ranks of illiteracy. Upon such material the carpet-baggers work, the politicians play, and the missionaries of Mormondom find an easy prey. In the hands of such voters, the easy prey. In the manus of such voters, the interest of the State and the progress of the people rest, according to the letter; of the law if the white people recognized their right to

rule, as a majority.

If, for instance, the city of Pittsburg were dominated by its black citizens-through sheer force of numbers, regardless of intelli-gence—which could control its offices from highest to lowest, which could administer its affairs financially and execute its laws in accordance with race interests and prejudices regardless of all else, some idea of the state of affairs South may be ob-tained, with due allowance for the fact that the colored race in Pennsylvania is ages ahead of the blacks of South Carolina. Would the white people of Pennsylvania endure such domination? Would the conscience of the Quaker State induce its intelligent classes to give such illiterate class full swing? Would the sense of justice, the decrence of majorities, the human nature of the white men of Pennsylvania submit to the rule of a race led on by men intent only on self-aggrandizement and personal ends, and inspired by race antagon-isms and prejudices. We trow not. Much as the brethren of the North love liberty and prate of equality, they would no more, as human nature goes, stand such domination of ignorance, superstition and heathenism than their brothers down in Dixie. So when they loudly talk of the suppression of the Republican votes of the South—it would be well to put themselves in the place of the white citizens of the cotton country, and give play to charity.

A MAJORITY RULE.

This race problem which is in everybody's mouth down here—which turnishes an occasional text for every pulpit and a theme for every political stump—is cer-tainly a most difficult one, and one, too, which the South should be left to solve as best it may. It is very easy in the North to flippantly affirm that the majority must rule, but when one comes South and takes the measure of that majority, and contemplates its make-up, the question assumes a very different aspect. When the sovereigns of the country, as made so by the Constitution, come under consideration as living in shanties that in the North would hardly be considered fit to shelter a mule-in a condition of dirt, shittlessness and immorality that seem to mark an incapacity for civilization, and when it is consider these are made the tools of tricky poli-ticians to further the ends of rapacity and selfishness, it is little wonder that the intelligent minority take measures to nullify the powers of this great mass of illiterat

It is easy to aver that the Constitution must be respected, that the law must be enjorced, that the black man must be protected in his right of supremacy in the South, and all that sort of thing, but when white men, either North or South, submit to be sat down upon by 70 per cent of illiteracy, it must be evident that the resources of hook and crook are wholly exhausted. White men, either North or South, would no more stand African supremacy than would the people of Cali ornia submit to be held subject to the Chinese. Whatever the negroes may become in the future, through the forces of education and civilization, it is manifestly true that by a large majority they are unfitted to exercise the privilege of the enfrage at present

Most of them show no ambition to rise, to better themselves, to acquire property. They live as their fathers lived, from hand to live as their fathers lived, from hand to mouth. With enough bacon and hominy to satisfy hunger, with a shanty to shelter them, and a little money occasionally to gladden their souls with the cup that cheers and lightens the soul of man, they are therewithal content. They are as jolly, irresponsible and happy-go-lucky as though they had a mint of money to draw from, and a whole health board to look after them physically. They work through the week,

orcise Our Evil Spirits.

joicing. In the church the brethren conduct in all things. "It is mighty on proper for the sistern to put theirselves on the public notice." The brethren fill all the offices in ICE CREAM AND CAKE LITERATURE the church, dispose of all moneys and con-tributions, and keep the sisters under proper

Reading as an Opportunity for Entering Good Society.

SELECTING HEALTHY MIND FOOD

PURITTEN POR THE DISPANCE.



Wages

HE Christian religion is an everyday re-E ligion. It is quite as true on Monday as it is on Sunday, and touches us just as touches us just as closely on the one day as on the other. You cannot lock it up behind the doors of an

empty church. Neither the parson nor the

ployers take advantage of their innocence and ignorance, and inability to understand "Take heed what ve hear." I do not unthat two and two make four, to swindle them in such fushion that they can never derstand that to refer only to the hearing of religious truth. It applies to any kind of leved when we remember the sorry tales of speech. Listen, our Lord says, but take plain of like impositions and cheating in the way of weight and wagons and "pluckheed how, and to what. This concerns us

ne" stores, and such matters incident to It is true that religion has to do with another world, and with a life to come, but no less true that its province lies a great deal more in the concerns of this li e and this world. It is true that the religious teacher must speak "as a dying man to dying men," but truer still that the religious teacher ought to speak as a living man to men who are alive, and about the things with which our lives are full. It is significant that when St. John saw the vision of the blessed future he beheld, coming down from God, out of heaven not a ball coming down from God out of heaven, not a holy sepulchre, an abode of the dead; not a holy temple, set apart for prayer and worship, but a holy city, the symbol of the sanctification of labor, of love, of COMMON LIFE.

We are only beginning to realize how far-reaching the Christian religion is. We are only learning the alphabet of the language

touches such seemingly secular, literary, and not particularly religious themes, as books and reading. . The words apply equally well to reading

whether the fact or the truth enters through cometh," St. Paul said, "by hearing." But it is the same, whether we hear or read. And as it is our lot to live in a reading rather than in a listening age, I am sure that we do not depart from the Muster's meaning, but do rather, on the contrary, bring it closer home to us, when we understand Him to say to us, who live in this century of steam and type: "If any man have eyes to read, let him read; but take heed what ye

The words suggest two questions: Why

WHAT TO READ? down reasons for reading; because we have eyes and a mind. God gave us eyes and a mind to use. Those significant parables of the talents and of the pounds touch not only all that we have, but all that we are.

We are under obligations to use for God's

glory all that He has given us in trust, whether money, or strength, or time, or eyes, or lips, or understanding. If we do not make good use of all the powers with use of them is what is meant by using them "to the glory of God"-we are unprofitable and untrustworthy servants. We are intelsee all that we can. He who gave us a mind in some shape: How have you used what I gave you? What have you done with your hands? Where have you gone with your feet? What have you seen with your eyes? What have you harned and meditated and planned and resolved with your mind? Some people go through life as some visitors go through Westminster Ab-

HOW TO READ BOOKS. bey, ignorant, bored, thoughtless, looking about with blank eyes; inspiration, beauty, things interesting and things belpful, close beside them, all unheeded. A guide in the Mammoth Cave told me that he once took a blind man through those black corridors. Very likely he saw as much as some other visitors. Every company of beholders has some blind men in it.

USE YOUR EYES. It is the inevitable duty of everybody who has eyes to see. It makes a difference both in this world and the next whether you use your eves or not; whether you improve your mind or not; whether you read silly books or good books. It is a duty to read. You ought to read, because God, who has given you eyes and a mind, wants you to

It is strange that there should be people who do not care to said. For think what who do not care to read. For think what reading is. It is an entrance into the best society in the world. Take a book into your hand and you hold a wand more potent than was ever wielded by magician, whereby you may summon at your will the wisest spirits of all time to teach you, the most charming romancers to tell you stories, the most graceful poets to recite their verses. Heroes will narrate their feats of bravery; travelers will describe their sights and adtravelers will describe their sights and adventures in strange lands. The wit, the wisdom, the fancy, the philosophy, the achievement, the hope, of all lands and times lie open to you. You may go anywhere, buying no tickets, bothered with no buggage; you need not be imprisoned in sleeping-cars. You may out-wander the Wandering Jew. You may live in any

land or in any century, as you please. YOU MAY MEET ANYBODY, the King, the statesman, the philosopher the saint, the elect of the world without embarrasment and without reserve. A Look is like the magic cloak in the Arabian story; you have but to spread it open, and wish to be somewhere, and there immedito be somewhere, and there is

ately you are.
And books will not only transport you into new scenes, and bring you into the best company, but they will rid you sometimes of that most uncomfortable com-panion, yourself. In the old days they ex-orcised evil spirits by the ban of bell, book and candle. What the bell was for, I know not. We can dispense with that. Give us a book and a candle, and away we'll scatter the haunting spirits which weary and de

press us.

Life, the men of science tell us, is harmony with environment. He makes the most of life who has the widest environment, and is in most thorough accord with it. But books widen out the horizon of life almost to infinity. You cannot make the most of life, you cannot get either the most profit or the most pleasure out of it without books. He that hath eyes to read,

let him read.

But here comes in the Lord's caution: Take heed what ye read. What shall we There is a good rate for eating, into which

all the prescriptions of physicians are condensed; eat what agrees with you. Whatever makes you strong, keeps your head clear and your pulse steady, keeps you well—choose that GOOD FOOD FOR THE MIND. This is also one rule for reading. Read what agrees with you. Read whatever makes your intellectual and spiritual na-

ture strong and well. Read whatever makes you grow. The analogy between food for the mind and food for the body is a suggestive one. Some books are nothing but intellectual sweetments. They are very pleasant, and they have a right and useful place, if they are set down on the mental menu just where they belong in the last course. They are harm ul only when they take the place of more nutritious fare. Some people's read-ing is like a series of breakfasts, dinners and suppers, all of ice cream and French

candy. Some books are like the provisions which Lieutenant Harlow and his associates in the Thetis found in the larders of the Greely arty, in the ice pantry of camp starvation -narrow strips of boot-leg, waiting to be tewed with moss into something which hey tried to imagine to be soup. There is just about as much good in some books, as there was strength in that starvation soup.

It is a good plan for us to review occasion-ally the books which we are reading, and place them according to food analogies, and see just what our mental bill of fare amounts bread, and how much French candy and starvation soup. GEORGE HODGES.

PLANS OF THE PREE TRADERS.

They Will Establish Bureaus at New York

CHICAGO, February 23 .- The committee of nine appointed by the recent tariff reform convention has selected New York as the headquarters of the national organization, elected David S. Wells President, and appointed Everett P. Wheeler, R. R. Bowker and George Haven Putnam members of the Executive Committee. It was resolved to establish also a permanent bureau at Chicago.

ered with Eruptions. Physicians fail. Cured by the Cuticura Remedies. Hair Restored. Not a pimple on him now.

I cannot say enough in praise of the CUTT-CURA REMEDIES. My boy, when one year of age, was so bad with eczema that he lost all of his hair. His scalp was covered with eruptions, which the doctor said was scald head, and that his hair would never grow again. Despairing of a cure from physicians, I began the use of the CUTICURA REMEDIES, and, I am happy to say, with the most perfect success. His hair is now splendid, and there is not a pimple on him. I recommend the CUTICURA REMEDIES to mothers as the most speedy, economical, and sure cure for all skin diseases of infants and children, and feel that every mother who has cted child will thank me for so doing, MRS. M. E. WOODSUM, Norway, Me.

TWO LITTLE BOYS CURED.

I am truly thankful there is such a medicine s the CUTICURA REMEDIES. I have two little boys, who have been afflicted with eczema and scald head, which finally settled in their eyes. I tried several good doctors and plenty of medi-CUTICURA and commenced using them, and am happy to say that before the first bottle was used their eyes were nearly well, and when the second bottle was half used they were en-

MRS. SUSAN M. DOBSON, Milford, Mo.

ECZEMA 61 YEARS CURED. I am a farmer, sixty-one years of age, and have suffered from babyhood with what I heard commonly called "honeycomb eczema" on my hands. A few months ago I purchased from my druggists, Messrs, Sanders & Lesesne, your CUTICURA REMEDIES, and used them ac

JOSEPH JACKSON, Georgetown, Tex. Reference: Messrs, Sanders & Lesenne.

cording to directions. A cure was speedily and thoroughly effected, and I make this statement that others likewise affected may be benefited.

Cuticura

CUTICURA, the great skin cure, instantly allays the most agonizing itching, burning and inflammation, clears the skin and scalp of crusts and scales and restores the hair. CUTICURA SOAP, the greatest of skin beautifiers, is indispensable in treating skin diseases and haby humors. It produces the whitest, clearest skin and softest hands, free from pimple, spot, or blemish. CUTICURA RESOLVENT, the new ood purifier, cleanses the blood of impurities and poisonous elements, and thus removes the CAUSE. Hence the CUTICURA REMEDIES cure every species of torturing, humiliating, PIMPLES, blackheads, chapped, rough, red and oily skin prevented by CUTICURA

ISAAC H. GERMAN, Wurtsboro, N. Y. ECZEMA 2 YEARS CURED. Two years ago I was attacked with eczems

THOS. L. GRAY, Leavertown, Morgan Co., O.

SALT RHEUM 4 YEARS CURED.

for the good it has done me.
MRS. ALEX. McDOUGAL,

Remedies.

or contagious, when physicians and all other remedies fail.

Sold everywhere. Price, CUTICURA, Sc.; SOAP, 25c.; RESOLVENT, SL. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION,

coast o Conummara is a series of tays, Wholes sounds and hights, filled with enchanting avenue.

sexton carries the key to it. every hour of every day.

From what we have seen of them we do not think the colored brethren personally care a cent about suffrage, and would trade off a vote any time for a quarter. Those who have been educated are, of course, different, and appreciate the benefits of civilization, but as regards the great mass, it they were not drummed up by the politicians, who desire to use them, they would not bother their heads about voting, and when they do, they do not know what it is all about. The election of Harrison made a pretty big noise through-out the country, but some of the colored brethren here do not know who Harrison is, nor to what office he was elected. And for hat matter incredible as it may seem, some

in which Christ taught men that whether we eat, or drink, or whatever homeliest thing we do, we may do all to the glory of See how Christ's caution about hearing

as to hearing. Reading and hearing are but different ways of doing the same thing. The thing to be done is to get a fact or a truth into the mind. It matters not at all the ear or the eye. It is true that the cau-tion of our Lord was directed against wrong hearing; but this was partly because He was Himself at that moment speaking; and partly, no doubt, because most of the learning of that day came through the ear. "Faith

upon the negroes regardless of the represen-tatives of the South in Congress. Education will do much eventually. war memories die out, and the Emancipa-tion Proclamation, like the Declaration of to read? and Independence, becomes an old story, the black people will likely have learned, as everybody else, that their advance in life We ought to read, then, if we are to set depends upon their own energy, enterprise and exertions. They will have learned to discriminate between parties and to choos that which will best advance their interests

erned by reason and common sense, rather than by buncombe and political flapdoodle. And while they are learning the white folks will be learning also. They will be which God has gifted us-and to make g seeking to adapt themselves to changed conditions, rather than by inventing ways and means to evade and make null and void the lectual or spiritual defaulters. He who gave us eyes, meant that we should see, and Among enlightened nations the evil most meant that we can. He who gave us a mind meant that we should strengthen and de-velop our mind, and make it a treasury for wise and good thoughts. The question at the Day of Judgment will be this, But no apprehensions need be left in any way as to the negroes of the South. They have faith far beyond the common in the supernatural, and this faith is firmly and unshakenly backed up by the absurdest superstitions. They have a fixed belief in the evil eye, in witches, in charms and in-

and Chiengo.

head to feet. Hair gone. Doctors and hospitals fail. Tried everything. Cured by the Cuticura Remedies for \$6.

I am cured of a loathsome disease, eczema in its worst stage. I tried different doctors and been through the bospital, but all to no purpose. The disease covered my whole body from the top of my head to the soles of my feet. My hair all came out, leaving me a com plete raw sore. After trying everything, I heard of your Curicura Remedies, and after using three bottles of CUTICURA RESOLVENT, with CUTICURA and CUTICURA SOAP, 1 find myself cured at the cost of about \$1. I would not be without the CUTICURA REMEDIES in my house, as I find them useful in many cases, and I think shey are the only skin and blood

I cannot tell you what I suffered. I dare not shave: I had always shaved before. I was the most forlorn spectacle you ever saw. Charles Kennedy, of this place, showed me your pamphlet on skin diseases, and among them I found the description suitable to my case. I bought the CUTICURA REMEDIES, and took them according to directions, and soon found myself improving. I took seven bottles, with the Cu-TICURA and SOAP, and the result is a perma-nent cure. I thought I would wait and see if it would come back, but it has proved all you said it would do. I feel like thanking you, but words cannot do it; so I will say, God bless you

I have suffered greatly with eczema or salt rheum for four years, with sores all over my body. I procured three bottles CUTICURA RE-SOLVENT, one box of CUTICURA, and a cake of CUTICURA SOAP, and they have healed my ores entirely. I think it the best medicine I have ever used, and I feel very thankful to you

Kirkland, Carleton Co., N. B.

the skin, scalp, and blood, with loss of hair, and all humors, blotches, eruptions, sores. scales, and crusts, whether simple, scroful

*Send for "How to Cure Skin Disases," 64 pages, 56 illustrations, and 100

BABY'S Skin and Scalp preserved and